



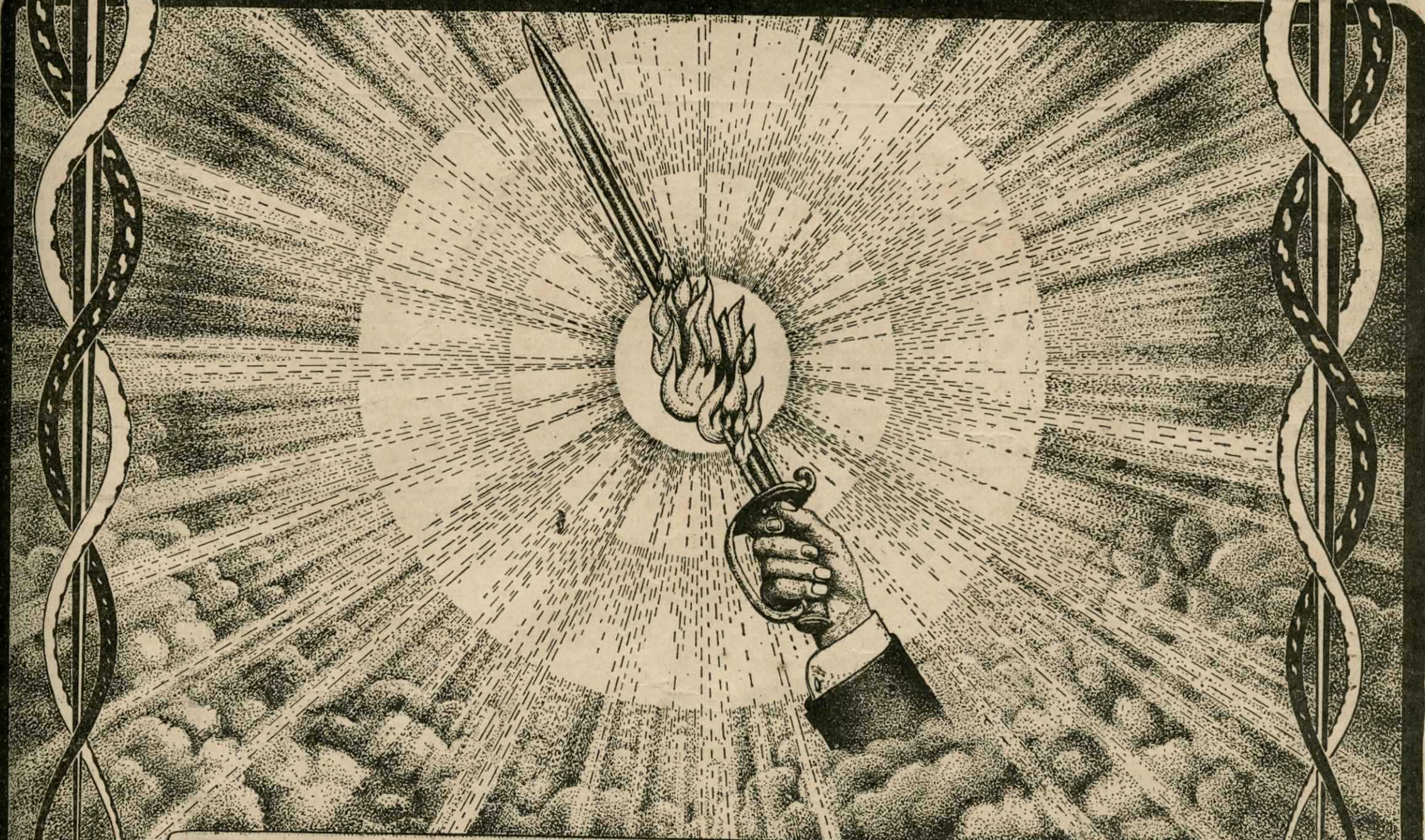
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 682

## The Fundamentals of Koreshan Universology.

The Organic Influence of the Integralism of the Universe; Relations of the Spirit, Soul, and Body; the Problem of Life; the Sphere and the Cube.

KORESH.

ONTOGENY.—Continued from last issue.

THE FORMS OF ORGANIC RELATION as they progress are constantly subject to subtle processes of combustion, which interchange the material part to its coördinating *pneuma* and *psuche*, and the *pneuma* and *psuche* to the basis of matter. That which in one process is the material basis, becomes the *pneuma* and *psuche* of another progression in the trajectory of its career toward the supreme development. The greater the combinations and the more frequent the experiences, the more complex are the spirit and soul (*pneuma* and *psuche*) which the body (*soma*) contains. The soul and spirit of the combination are commensurate with the multiplicity of the relations upon which the compounding of the soul depends.

EVERY STAGE OF THE NEW DEVELOPMENT IS RELATED TO THE ORGANIC INFLUENCE OF THE INTEGRALISM OF THE UNIVERSE.—In the development of any one stage of organic progress toward the final life, the organic structure is the receptacle of influxes from that degree of organic increment with which its life is in physiological rapport. The progress of the organic structure must derive a spiritual incrementation adapted to its degree of evolution, and that derivation must come from a stage of development fully perfected in its own degree of organic progress. The following illustration will suffice to enable the student to comprehend the significance of the statement: In the evolution of the intellectual and moral progress of the nations of the world, there appears to that phase of sociological advancement, the teacher whose degree of enlightenment is

just sufficiently in advance of the genius of the people or nation to which he is sent, as to adapt their capacity to his powers of impartation. Such an advanced thinker, however, is the product of the conditions which have preceded him in his own involution, by processes of reasoning from the things which, by his deeper thought, he is enabled to formulate from his observation of the universal expressions which are spread out before him.

Intellectual impartation is the transmission of substance called intellect and affection (for they cannot be separated), from one mind to another. Verbal and written transmissions are not the only processes of communication of mental substance. Every thinker radiates metaphysical *pneuma* and *psuche* in degree, kind, and quantity proportionate to the intensity and volume of the thinker's force of mental energy. A thinker may be so intense and so radical as to penetrate the deepest recesses of the soul's most sacred precincts, and awaken into activity the resources of thought hitherto unconceived; and thus by stirring the innermost sources of emotion, engender the deepest love or hate to such extent and in such volume as to agitate the physical form into vibratory dissolution. In those central cases of individual combustion in which the men have been burned into the spirit of absorption; as in the case of Elijah and the Lord Jesus, the love and hatred of those who knew them produced, by their influx, the incorruptible dissolution of the material form. Such men were the involved product of the past, and through their dissolution they more effect-



ively imparted their lives to those advanced enough to be receptive to the spirit which constituted the very substance of the previously existing form. These were cases of physiological dissolution and absorption; dissolution, because of the agitation engendered through love and hate; and absorption, because the receptacles of absorption were present and sufficiently progressed in the stages of evolution to desire the particular essence adapted to their further progress.

SPIRIT, SOUL, AND BODY.—In the foregoing we have differentiated between the *pneuma*, *psuche*, and *soma*, in a specific sense. These in a specific relation can be so dissolved as to become blended into the homogeneous force of dematerialized and communicable substance. We may best illustrate this by referring to the Lord, who was spirit, soul, and body in the personality of the perfect manhood. His body was dissolved in the presence of his Disciples, and that which was spirit, soul, and body became the essence of his dissolution, in which he became the light and heat of transpartation. The man as a whole became the living soul or breath, which no longer possessed the *soma* (body), for the material had dematerialized. When the processes of integral development raise the man up to the status of his dematerialization, he has then become, in the supreme sense, the living soul, the immortal being; and no man has life as distinct from death, until death is swallowed up in this victory of final achievement.

The ordinary physicist seeks for the beginning of life in the form and quality of protoplasmic homogeneity which he finds in the union and breaking down of the lowest character of sperm and germ development. The Koreshan has found life in that supreme stage of human attainment in which death is overcome and life is gained. "I am the way, the truth, and the life." Does it not seem strange that any Christian or professed Christian should follow the materialistic phases of thought in which there is sought the source of being, when it is so definitely and distinctively portrayed as in the involved product of all life known to have been manifest in the beginning of the Piscatorial era?

The knowledge of the Cellular Cosmogony is both a revelation and a discovery. It is not because the powers of reasoning are greater in the one mind in which the discovery and revelation were made, but because it was seen that reason, predicated upon hypothesis or guess, could not develop anything but hypothesis; hence the purpose to acquire a premise in which there is a possibility of demonstration. A "working hypothesis" which constitutes the basis of all research called scientific, was seen to be futile so far as positive knowledge is concerned; therefore a premise was sought, which when proven or demonstrated would furnish, not a "working hypothesis," but a working basis which had

within it the assurance of the force of demonstration. Koreshanity, therefore, is distinct from all other efforts, in that it denounces the absurdities and subtleties of hypothetical and undemonstrated premises. Koreshanity is the only system which declares its independence from the uncertainties and delusions of hypotheses.

The physical universe is the manifestation of causation. A correct interpretation of this expression must depend upon the science of its structure and function. The premise upon which this knowledge is predicated must be a demonstration, not an hypothesis. What, then, is the primary and fundamental premise of the science of structure and function? Sir Oliver Lodge, in "Life and Matter," a criticism of Haeckel, says: "We do not at present know how to generate life without the action of antecedent life, though that may be a discovery lying ready for us in the future; but even if we did, it would still be true (as I think) that the life was in some sense pre-existent; that it was not really created *denovo*; that it was brought into actual, practical, every-day existence doubtless, but that it had existed in some sense too; being called out, as it were, from some great reservoir or storehouse of vitality, to which, when its earthly career is ended, it will return."

Lodge also speaks of a leading premise in this manner, alluding to "that still more mysterious entity which we call life": "Well, that is the kind of assertion which I want to make, as a *working hypothesis*, concerning life." In this he alludes to the statement in "Life and Matter," as follows: "Indeed, it must be recollected that no analogy will bear pressing too far. All that we are concerned to show is, that known magnetic behavior exhibits a very fair analogy to some aspects of that still more mysterious entity which we call 'life'; and if any one should assert that all magnetism were pre-existent in some ethereal condition; that it would never go out of essential existence; but that it could be brought into relation with the world of matter by certain acts; that while there, it could operate in a certain way, controlling the motion of bodies interacting with forms of energy, producing sundry effects for a time and then disappearing from our ken to the immaterial region whence it came,—he would be saying what no physicist would think it worth while to object to—what many, indeed, might agree with."

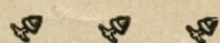
The student is here called upon to notice that what Lodge knows about magnetism and that "mysterious entity called 'life,'" is, according to his admission, purely hypothetical. No man is a scientist who does not know. A man may think he knows, and state with as positive assertion what he thinks, but what he really assumes he knows, but what he actually does not know, as one who asserts and who does know. Let us, however, still assert and impress this fact—that a man who guesses is not a scientist. The mere fact



that he is seeking for something which he desires to settle as a truth in his mind, does not constitute him a scientist. Science is knowledge. What a man knows is science; that is, it is knowledge. We assert this without having to meet any reasonable effort at refutation. This is postulative, self-evident.

What Sir Oliver Lodge wants, is a "working hypothesis;" what the Koreshan student demands, is the adherence to a premise grounded in demonstration. Is our premise proven, or is it hypothecated? We here wish to assert that all of the so called energies (ethereal conditions of substance, including electricity and magnetism) are but the physical spirit into which matter is changed, when in the agitation of the atom (the geometric point in the division of matter) it is destroyed as to matter and converted to its ethereal condition, in which it is no more material but yet substance.

(TO BE CONTINUED.)



## *Armageddon: The Last Battle. \**

KORESH.

THE WORLD stands waiting on the verge of metamorphosis,

On the cusp of transposition into that era which initiates the Golden Age.

As we attain the summit of this crest,  
And with emboldened courage dare this climax to achieve,  
By conflict rare and bold,

An host equipped and disciplined  
With all the paraphernalia of combat, we confront.  
The field of Armageddon we have reached,  
For swords to cross, and great guns to thunder their vibrations

Midst roar of conflict and tumult of opposing arms.  
His majesty of the nether world is captain of this multitude,  
Which, beheld in martial order and in gorgeous deckment,  
Brilliant in display of lurid glare of fallacy  
Wherein, deceived, the world is lured to combat of living host,

Covers the vast plains of militant ostent:  
With bold effront, as if in victory assured,  
The mighty host is there assembled.  
It is the climax of array, the acme of equipment,  
The marshaling of consummate discipline which meet  
Upon this plain and mount of final conflict.  
There along the foothills in their resplendent glory,  
Is Michael with his multitude, armor clad with silver shield  
And gilded helmets, lustrous in the spectrum of effulgence  
Which lights the great Commander,  
The Prince, and his invincibles to wage the combat.  
The discipline of ages, the mien and equipage of Michael's armament,  
The genius of such rare excellence

As calleth forth the plaudit of the hero-critic,  
Are there displayed.  
The champions of ten thousand battles  
Challenge to the encounter and carnage vast,  
In which the nations consummate their end.  
High above the living hosts of the great Hero,  
Poised in altitude conspicuous and circumspect,  
A Golden Eagle—the emblazoned escutch of the warrior's  
shield and pledge of victory complete—

Hovers o'er the scene.  
O'er the confronting battle-field,  
Vultures circling low,  
With nostrils toward the plain, as if to scent the carnage,  
Fill the air.

The clarion blast of Gabriel resounds;  
The herald of the struggle now about to wage in conflict,  
In resonance enunciates the termination of the age.

Two mighty contending armies meet in conflict;  
Yonder at the left a dashing column,  
Led to battle by an armored knight,  
Is hurled upon a more than equal foe,  
And in encounter desperate as two forces can wage combat,  
Meets defeat;

Their knight, unhorsed and bleeding, is taken to the rear.  
The arm retiring, but still in contest and giving battle,  
Is urged by the valiant onslaught of the opposing force.

All along the line, deeper grows the conflict;  
And as the field is viewed at right of armament,  
A struggle portentous and indecisive sways the plain.  
The opposing force gives way,  
And onward rush the impetuous columns with shouts of triumph,

O'er struggling, bleeding masses fallen in the fray.  
Clouds of dust, or something dim in distance,  
Obscure the vision.

The cloud extends to right and left,  
And, rising in vast columns, adults the air,  
As if tens of thousands of armed hosts were scurrying to the battle-field.

Hell seems let loose;  
The inky scope takes form, and forces colossal extend their lines,  
Till beyond the penetration of visual discernment,  
Ominous portents dim descried,  
Augur the advancing armament of the whole earth  
To action in this contest of potent energy.  
The world is stirred to battle;  
Truth and fallacy are in hot contention;  
Good and evil in the arena, combat with ardent and unyielding dint

To win the mastery  
They, in their heroic and undaunted valor, impel to carnage.

The great Prince, Marshal of the forces  
O'er which the Golden Eagle circumspectly soars,  
Eyes the battle-field of contending armament,  
Losing sight of naught.

Yonder at the distant left, a reserved mass,  
Obscured from sight of advancing foe,

[\*Editor's Note.—This prose poem was read by VICTORIA GRATIA, Pre-Eminent, at the morning service at the Estero Art Hall, and constituted a principal feature in the celebration of October Eighteenth.]



## The Flaming Sword

Awaits command.  
 The order is shouted down the line:  
 "Hold reserves in check  
 Till flank exposed of exultant foe,  
 In enfilade shall mark the hour of fleet advance."  
 Onward, curving on the flank of the army of our Prince,  
 The foemen rush, hurling headlong to defeat,  
 Our valiant warriors falling back upon center in retreat,  
 But contending every inch of field  
 O'er which their foemen force them in this gory carnage.  
 Thousands fall in battle, but the spirit liberated  
 Gives superhuman courage to those who in reserve maintain  
 the conflict.

The battle rages on;  
 Upon the contested field o'er which are spent the lives of  
 valiant men,  
 The dead and wounded lie in heaps;  
 And yet, undaunted by the desolation,  
 The army of the Prince fights on.  
 With flash of penetrating eye,  
 The noble Prince observes the moment  
 Opportune, and thunders down the ranks:  
 "On! reserves; forward! enfilade the mighty columns of  
 the exultant foe  
 And decimate his ranks!"

Columns irate at long restraint,  
 When comrades on retreat were sorely pressed,  
 Now at command rushed a mighty phalanx on foemen's  
 flank.

Nor tongue nor pen can limn the carnage  
 Of that hour of conflict.  
 Horse to horse most valiant knights astride,  
 Man to man encounter; hand to hand the struggle wages,  
 And with dextrous stroke of spear through coat of mail,  
 Did many a warrior bite the dust.  
 Nor, taken at vantage bad,  
 Did foemen flee, but fought with demon courage,  
 Nor yielded aught, but fiercer pressed the conflict.

A slender Princess,  
 Clad in armor bright, superbly mounted,  
 And her mount so caparisoned as to match  
 The bearing of the knighted Princess of this battling host,  
 Was aid to Michael.

She wielded a long and slimly vulcaned spear,  
 But tempered so adroitly  
 As to give it strength of weightier metal.  
 Our Prince, beholding the obduration of the adversary  
 On left of column,  
 Dispatched the Princess to command the battle,—  
 For the marshal of that field had fallen wounded  
 And been carried off.

With dash of lightning speed, her charger,  
 As if he knew the errand on which he sped,  
 Clave the air toward a towering marshal  
 Whose undaunted courage inspired his troop.  
 She descried an opening in the ranks,—  
 Rode a mighty charger,—  
 Urged on her steed and closed upon him:  
 With discerning eye, and measuring her glance at weakness

of accoutrement of horse,  
 She plunged her vulcaned lance  
 Deep in the vitals of the charger,  
 And to the ground, unhorsed,  
 Went the dark prince.  
 His fall sent terror to his troop;  
 Upon him rushed half an hundred horsemen  
 With battle-axes.  
 He like a demon made resistance;  
 Not by dint of any semblance did avail his vie,  
 For with battered mail,  
 Helmet dismembered,  
 One battle-axe went riving through his cran,  
 And gasping his final breath,  
 His life expired.

A shout of triumph rent the air;  
 On surged the columns of Prince Michael;  
 Retreat became a rout,—  
 The mighty host was vanquished.  
 Michael, Prince and King,  
 Discerning the course of the engagement  
 On left of arm, quick urged his mighty horsed phalanx  
 To stem the tide of retreating foe.

Surrendering, tens of thousands  
 Took the clemens which the fair Prince had offered,  
 And their forces, elateful, merged their service  
 In the ranks of the great Prince.  
 Thus did greater strength accrue to Michael's arm,  
 And more terror to his invading foe.

On right of arm, engagement fiercer grew;  
 The enemy yielding inch by inch the field,  
 With such resistance as to havoc make of both contending  
 forces to the conflict.  
 But mightier grew the armed hosts which confronted  
 Michael;  
 As foemen multiplied, his courage daunted nought,  
 And more eager did he wax to stress, dismay, and conquer.

The wings of Michael's force, advancing on,  
 Invincible as the hosts of heaven,  
 Caused the cohorts of the adversary,  
 Demoniactal as the inferno  
 Whose cause they held in fust,  
 To give back, foot by foot,  
 Reluctant to yield to o'erwhelming onslaught,  
 But giving place to mightier valor  
 Than their ranks could vaunt.

Michael's wings were forte in strength,  
 And having well in hand his left and right,  
 Converged upon the center  
 The concentration of the battle.  
 Midst awful carnage, the adversary broke  
 At this great onslaught;

'Twas then in full retreat,  
 The army of the Prince pursued and laid them waste.  
 This charnal of dismay the Prince o'erviewed;  
 But looking keen with tenser vision,  
 Appeared from out a lurid gloom  
 A cyclopiian, armed with bolts of Zeus,



And hurled them thrice at helmet of the Prince.  
Three vulcan, sledge-like blows upon the helmet  
Crashed it into flame, and issued thence a fire:  
Apotheosized, the Prince was no more seen;  
And with him vanished all his armament.

While in wage was this great conflict,  
Above and o'er the foothills  
Where first the great Michael led his host,  
And where the Golden Eagle,  
Circumspect and soaring, viewed hill and plain,  
Shone there a radiant spectrum.  
And after its pristine gleam had faded,  
The eye, accustomed to the sight,  
An Urb celestial, fair and great, did span the sky.  
Like stars ashine in firmament of heaven,  
Were scintillations from denizens of this supernal city.  
The effulgence of these Sons,  
Biune in male and female likeness of the Gods,  
Shone from the greater Light

Which gleamed the Urb.

But look! Far back upon the mount

Beyond the hills,

A vision fairer meets the eye  
Than painter's brush or poet's pen hath ever limned.  
Stands radiant on yon golden-lighted peak,  
One, transit-formed from out the earth,  
Having had the mortal garb,  
And standing with it at side of Michael in his great conflict;  
My Lord, the Empress,  
Woman of renown, for whom are spread abroad these fairest  
mounts,

And hills, and plains below;  
No more enrobed with habils of decay,  
But clothed in regal splendor on its crest,  
And bearing in hand the scepter of her royalty,  
Stands forth enthroned.

Within her form the matrix, incepted for the Sons of God,  
her sacred dower;

Ordained in favor and functioned in Deific Womanhood,  
Are pent the joys of that new birth  
Which, immaculate, rejuvenates the race.  
From her springs evolved a race of men  
Whose genius is forgotten in the coils of time,  
But which henceforth enlightens the world.

The ages have spent their cycles;  
The conflict of the aions are heaped  
In this one vast slaughter;

Armageddon filled the cup;

The last great battle, with its carnage o'er,  
Its scenes of desolation, climax-capped in vengeful gore,  
Conducts the race to peace.

When forces vast which involute the race,  
Had fruitage borne,

And God's first offspring, immaculate  
And heir to the throne had come,  
Denizens of heavenly spheres acclaimed  
The advent,

And with great joy, enunciation made,  
This, the harbinger of the day of rest;

Peace shall be in earth, good will;  
God wills that all men shall be blest.  
Crowning that mountain peak,  
Tender as the modulated light of new-born day,  
The Womanhood of God adorns its crest  
And radiates her sphere of hallowed transport.

No night is there,

For circlet sun enzones the sky

And sheds its mellowness, —

Soft, golden, and resplendent.

What vast array is this which, in spectacle,  
In might and grandeur, brings eclipse  
To every pageantry the world has brought to view?  
What this adornment of mountain tops,  
From forth the crown of God's greatest glory,  
Springing immaculate from out the arcanum of his mystic  
deep?

The emanations wrought

From flames of double-tongued fires,  
In which both light and life are blended into unity,  
Deific offspring, the Motherhood of God projects, —  
For such her life was wrought

And taken out of God,

And his life emplaced therein

To mould from clay

The vessels of his habitation.

Covered are these mountains and their vales

With his Life of lives,

And homage bestow and virtuous, these Sons  
Upon their Mother Queen.

Radiant are the hills,

And mellow the shaded spectrum of the vales beneath;  
The bow of promise crowns the mountain's brow;  
The storm of frenzied passion  
These tokens indicate, is relegated  
Where, lost in chaos, these glories issued.

Peace reigns; everywhere her radiant glory shines,

Sprung from chaos; order in heaven, and all courts of earth

Reverberate the symphony;

Order, peace, and joy hath filled the world.

The acclamation which, long ago enunciate,

The angels made, was not a visionary dream;

For wakeful then, they saw in future

The culminating purpose of the sacerdotal King.

Eye gazing toward the spot

Where had poised the golden-feathered Harbinger of tri-  
umph and of peace,

And where the Golden City;

Viewed from Michael's and Armageddon's hills and plains

Where marshaled hosts

In militant display and final conflict,

Did, in defeat and triumph, dissipate and vanish from the  
field,

Enraptured not, nor saw again these tokens

Of eternal vigilance and architectural splendor

Where, emplaced by hand of mighty God,

They had been viewed beneath the urban site

And hovering Eagle;

And upon the Mount where God had set his Emblem,



Couched a Lioness, a whelp of Albion's royal stock,—  
 That Albion which in ancient day God chastened  
     For his sacrifice.  
 From the tremendous thunder of her voice,  
     Were spoken into animation  
 The seven resounding verberations of her decree.  
 Seven Ecclesias sprang to life,  
 The seven candelabums of her omniscience,  
 And, topped with the angelica of the seven Messengers of  
     her reign,  
 Were the firstfruits of the dead to life,  
 And royal household of God's recovered Empire.

A new decree her Majesty sets forth:  
 Peace shall reign hereafter  
     Throughout the earth,  
 And every nation shall bend the knee,  
     Not in supplication,  
 But in the rapture of delight and praise.  
 No more sighing heaves the breast;  
 No more crying shall deluge the eye with tears,  
 Because the sorrow of the world is soothed to placid joy;  
 Sin with her plagues renounced,—sickness and death,  
     Holds no more sway.

No longer shall the slave of wages ply the muscle  
 In degradation and in woe;  
 No longer the opulent oppress the poor;  
 For with the Empire re-established,  
 The love of gold destroyed,  
 And competition to its limbo relegated,  
 The heart of love shall dominate; God's Maternal font  
 Shall well the breast of every soul;  
 The Father and Motherhood of Deity shall be confessed,  
 And men endowed with filial force,  
 And each will seek the other's good in liberty and without  
     fear.

Seven times enthroned upon her seven hills,  
 The Empire of destiny, again emplaced,  
 Shall regulate the affairs of state,  
 But rule not, nor restrict the liberties of men.  
 With her coronal of twelve stellate brilliants,  
     Forming emblem of her reign  
 And royal presence, which the chaplet gracefully adorns,  
 She sits a Queen; and, golden-sceptered, the domination of  
     her reign,  
 Enrapture gives to all who celebrate her accession to the  
     seat of Empire.

The seven Thunders have their voices uttered,  
     As if the Lion roared.  
     It is the Voice of God;  
 His trumpet-clarioned notes with vibratory resonance in the  
     hand of Gabriel.

When first mine eye beheld,  
 I saw the voice at Gabriel's lips.  
 It was the Word sent forth from God's white throne,  
 And from his altar declared his Son.  
 In my vigils I companion was  
 In the spirals of the Voice through the corridors of time,  
 Till in volume from the trumpet's mouth came forth the  
     Voice in multitude of Sons.

I hailed the seven Thunders,  
 And the seven churches which Gabriel's thunders  
     Brought to life.  
 With joy I hailed the glory of the seven Stars,  
 Emblazoned with omnipotent hand upon the frontis of Deific,  
     Arch-material being,  
 The cabinet of her royal ministry to men,  
 And signal of her imperial reign.  
 These seven, how they thrill the soul!  
 The eyes of omniscient Wisdom are they all,  
     And turn in fertile streams  
 Of prolific resource, the vision  
 Of the Eden-field, watered from these fountain-heads.

In clouds of heaven  
 The bow in day of rain is set,  
 The ensign of fallacy eradicated,  
 And truth resplendent crowned in life.  
 Mystic research, mergent into occult continuity,  
 In the signet of its inner spectrum,  
 Revelation of the mystic deep portrays  
 The second circlet, and in it, more defined, is wrought in  
     tangibility  
     The Messianic Immanence.  
 The joys of heavenly uses find accent  
     In this third encirclet,—  
 The all-protective canopy of human liberty.  
 The fourth in order, and contiguous to the throne  
 And sign of immortality, in which eternal life full promise  
     gives,  
     Greets and subdues the eye,  
 Pediment of royalty and earnest of renown.  
 Product of immortal hopes,  
 Harvest ripe for cycle in the hand of Time,  
 Reveals the fifth encirclet,  
 For uses which enrich the world  
 Abundant, and in prosperous display  
 Engage the soul and afford the promised rich support,  
 In which all supplies of earth in providential luxury alleviate  
 And rejoice the heart of man.

Gathered and distributed for human use,  
 Wherein labor ends and uses of immortal life begin,  
 The sixth Ecclesia of the bow of promise holds in hand  
 Of justice, product of abundant harvest  
     For uses of all mankind,  
 Which from maternal amplitude is every want supplied,  
 And no injustice found throughout the realm of her imperial  
     reign.

The seventh and last of all  
 The crown of glory, appropriate measure of full supply as-  
     sures,  
 For economic providence metes out abundance to every want,  
 And none can misappropriate nor deprive another  
 Of that guerdon of recompense which, in the maternal hand,  
 Is held for every child in the vast universe.

The crowning glory of human hopes,  
 Redundant in the fruition of the Tree of Life,  
 Matured and well in hand  
 In halo of delight, adorns as chaplet



The Mother Caput who in pre-eminence reigns,  
The Imperial Majesty on the throne of God's arch-natural  
Empire.

The dawn of peace is ushered; joy prevails;  
God hath fulfilled his promise made to men,  
And down to them hath come to reign.  
He will be their God, and they his Sons.

## INVOCATION.\*

ANNIS KNOWLES.

**M**AJESTIC PARENT and Sovereign of universal  
being,  
Whose emanate radiations all created things reflect,  
In adoration and confession,  
We approach the presence of thine ultimate expression.  
From remote antiquity, backward we gaze,  
And trace thy pilgrimage from out the land of Egypt.  
For God hath said:  
"Out of Egypt have I called my Son."  
Thou wert Osiris, the Egyptian's God;  
And in symbol thou didst represent the Nile,  
Whose waters overflowed to vivify anew the thirsty earth.  
From out the flowing sea and Abydos,  
Wherein thy living form wert cast,  
Thou didst again revive to guide and judge the race.  
As Jupiter of ancient Greece and Rome,  
Thou didst sit enthroned,  
And swayed thy scepter of imperial reign.  
From remotest cognizance of history's portrayal,  
Thou, the life of the Eternal,  
Hast at all times, in many forms,  
Revealed thyself in some expression of Deific attribute,  
In all impelling reverence and worship.  
For thy creative power in the heart of man  
Has ever, according to his knowledge,  
Held thee in supremest adoration.

As the seed-time is related to the harvest,  
So, now, has come the time of fruitage  
From the implantation of the perfect Seed.  
God's promise unto Abraham,  
The hope of nations since,  
In the posterity of Joseph, stands incarnate to the world,  
The amplified integrity  
Of Deific ultimate expression.  
We, thy children, have come with thee down the ages,  
And have shared thy triumphs and thy sorrows.  
We now rejoicingly await thy final glory,  
When we shall be united  
In conjunctive integrality with all we love,  
And thou shalt see fulfilled  
Thy heart's great longing through the ages.  
Behold, thou!  
Our effort to do thee honor  
In this, our manifest desire

[\*EDITOR'S NOTE.—This Invocation was written by Sister Annis Knowles, and read by Sister Vesta Newcomb at the morning service at the Estero Art Hall, October Eighteenth.]

To bring ourselves in orderly relation before thee.  
We would provide the form,  
Wherein the impulse of divine activity  
May find anew its trusted channels,  
To hold out to a coming race  
The wisdom for its guidance.

We stretch forth our wings of aspiration  
That thou wilt pour into the form prepared,  
The benediction of thy strength;  
That in thy name we may soar aloft,  
And impart to the waiting world  
The beatific influence of thy salvation.

We have walked with thee in bondage,  
Through the darkness of the ages;  
Now, we implore thee,  
With our minds touched by the illumine  
Of thy supreme understanding;  
Break thou the power of bondage  
And set us free!  
In the full liberty of divine Sonship,  
Of which thyself art parent!

We implore thee!  
As the dial of the ages points the time,  
Do thou, great Master Builder!  
In thy prescience,  
Fit in each separate stone  
To right adjustment,  
In this Temple dedicate to thee;  
That in completed righteousness  
We execute the uses of thy kingdom.

Unite us in thy service!  
Oh, bid thy Messenger of Light,  
On eagle's winged flight,  
To soar to earth's remotest bounds,  
And bring immortal truth to man.  
Majestic apex of imperial sway!  
Beloved Lord of earth's great crowning day!  
Complete in us thy purifying work!

We reach to thee the aspiration of our love!  
Descend, O heavenly Bride!  
And let the music of celestial spheres  
In vibratory unison  
Conjoin the heavens and the earth!

And once again,  
O Father-Mother, Parent!  
Restore thy image and thy likeness  
To integral structure,  
And bring thy resurrected Sons  
To consciousness anew, of origin divine.

## The Blended Moods of Nature.

LUCIE PAGE BORDEN.

**N**ATURE is beautiful in her varied aspects, but the more we try to reproduce her, the more we feel in sympathy with her blended moods. She is strong and compelling to one, weak and melting to another, but to all, the universal mother whose children sit at her feet and worship. Look at the ocean in a storm. See the crested waves white with tints that defy the artist, and then ask whether she is to be copied or not without study—deep, minute observation.





## In The Editorial Perspective.

THE EDITOR.



KORESHAN HISTORY in Florida is a record of continual progress in the face of various forms of bitter opposition. Sometime the story will be told in its details, showing in the strongest light the courage and the daring of the Koreshan people, and revealing the dark and diabolic motives of those who have sought to injure our character and impede our progress. Many people have doubtless wondered why we have "launched boldly into politics." We give assurance that it is not for child's play; nor yet merely that some one we favor may be put into office. Time was in Lee County when we cared little whether this man or that should be placed in office. More is at stake now, since the select circle has shown its hand. We have read the lines thereon disclosing purposes inimical to the interests of a free people. The Koreshan Unity is accused of motives of self-interest. It is partly instinctive to assert and defend one's rights, and we have sought merely legitimate methods of redress from wrong perpetrated upon us. Let it be remembered that when the Koreshans came to Florida twelve years ago, their character was assailed, and the Founder of the Koreshan System vilified and his people slandered. More recently assault has been made upon our rights, regardless of protest. We went into politics that not only our own rights may be protected, but those of others of Lee County whose similar rights were in jeopardy. Our political venture is not for revenge, as has been assumed; it is to protect the rights of citizenship, not the doctrines of Koreshanity. We have made no attempt to force our views upon anybody; and all the talk about Koreshans running the County is mere wind without real basis. Still more recently assault has been made upon the person of the Founder of Koreshanity and others of his following. Bold and yet more bold the enmity becomes, until the spirit of the mob is manifest. And all this in fair Lee County, and upon the streets of Fort Myers! The last issue of *The American Eagle* told the story of the shameful assault. "It is to laugh," said the *Press* of Fort Myers, when W. Ross Wallace was attacked in the streets and made the subject of a put-up job to lock him up until after the election. Thinking discretion the better part of valor, he undertook no defense. When the same cowardly bully struck KORESH in the face several times, it was not to laugh on the part of *Press* sympathizers, but to employ the town marshal to take up the fight. They did not count on a defense of KORESH by a muscular disciple who displayed the courage of Richard the Lion-hearted. We say it was not to laugh then, for the cowards were face to face with the courageous. Doubtless many people will at once connect the assault and its animus with the political ring or select circle in Lee County. If the surmise be right and the reports true, a serious phase of affairs presents itself for analysis. History is ever repeating itself. Not merely in some other parts of the country, but here as well. Enemies of a righteous cause always blunder. In Lee County they are blundering most noticeably. In endeavoring to besmirch the name and character of the

Founder of Koreshanity, they but reveal the blackness of their own. They blunder in that they suppose they can stop the progress of Koreshanity by means of terrible threats and other forms of intimidation. They blunder in supposing that while opposing the Koreshans they are hindering their progress. No analysis of history affords any consolation to opponents of a righteous cause. It is opposition that gives the movement strength; it is persecution that fires its zeal; it is martyrdom that gives it its greatest glory. KORESH has many times defined the principle of martyrdom. No factor outside of primitive Christianity itself gave the cause of the Christ more potency than the terrible violation of human rights by the deluded mobs that demanded his death. To martyr a leader is but to apotheosize him; it adds to his fame and power, and gives irresistible impulse to his cause. Heroes are made by a twofold process: By personal endeavor to overcome obstacles to progress, and by the deeds of opponents. It seems useless sometimes to say to cowards who would mob together to take away the liberty and life of the Founder of Koreshanity, "Have a care!" He is not merely a citizen of Lee County, but of the State and Nation, and there are forms of redress of which the unthinking may not be aware. And no coward is he, as may yet be readily discovered. We are not guessing at the motives which underlie the shameful attacks upon the character of the Koreshan Leader. Some facts are known, of which the world will soon or later be made startlingly apprised.

FLORIDA is noted for its gorgeous sunsets. From the west coast a vast panorama of Nature's art may often be viewed as the sun nears the Gulf horizon. Sometimes the whole western half of the dome of the sky is illumined with the most brilliant colors blended in the most attractive harmony, as the great banks of clouds reflect the light of the sinking sun. Here are the high lights, there the deep shades; and there again, the softest and most delicate tints, the roseate hues which appear far beyond the clouds' changing forms. Words are inadequate to portray the exquisite beauties of the golden sunset skies. Poets with their pens and artists with their brushes have labored to reproduce what the eye beholds in the gorgeous west, but Nature is far more beautiful than any imitation, for she often defies imitation and baffles description. Recently we have observed what we have never seen described. All are familiar with the phenomenon of the solar beams extending from behind cumulus clouds. From the solar disc they extend out and out, radiating in great fan-like form. Such a phenomenon is more or less common. But it is rare that the beams cover the sky, extending from the west to the extreme east. Across the heavens we have seen them extend, widening ever in radiation until passing the zenith meridian, they spread no more but again converge until in the east they meet as in another solar focus. Once when the sun was disappearing over the western horizon, we



made special observation to determine the location of the focus of the beams in the east; it was at the horizon, and it appeared as though there might be another sun rising, yet obscured, but throwing out its beams toward the west. From horizon to horizon stretched the beams; and as they curved from the western sun to the eastern focus, we contemplated the wonders of perspective, the principles of which enter so conspicuously in our every view of the natural world, but which are so utterly ignored in the scientists' interpretation of the earth and sky.

A NOTED English alienist finds as a result of his study and research, that "According to the statistical figures on insanity, it can be shown that before long there will be actually more lunatics in the world than sane people." It is affirmed that insanity is increasing everywhere in the civilized world. This is not to be taken to mean that the number of insane people increases with the growing population, but that the percentage of the insane per thousand inhabitants grows continually larger. And in this age of so called science, too! And besides, the nations are called Christian, and the people throughout civilization are receiving more and more the advantages of modern education! The world is growing better, according to numerous optimists and false prophets. Their enthusiasm does not outweigh statistics, nor the facts of approaching revolution. But the noted alienist referred to may also exaggerate the pessimistic side. The world is not hopeless, though many people in it are beyond redemption. It seems, however, that if modern civilization were all it is claimed to be; if modern science, religion, and intellectual culture were genuine, remarkable effects would be noted among all classes of people. If the church gave its members the peace that passeth understanding, there would be less greed and more contentment. If science were true, it would lead the people to better and more economical ways of doing things. Though accepted by the world at large, neither the church nor modern scientific institutions inspire the masses with confidence. The question might be asked if in the schools, the true foundation for the development of the mind of the child is laid. It has seemed to many that the processes of shattering the mind begin in the school-room. There the mind is lumbered with numerous details, and not allowed to expand through comprehension of central principles. Modern life is conducive to chaos of thought; to mental, moral, and physical dissipation,—to the wastes of life; and insanity results and increases.

THE INFLUENCE of the Progressive Liberty Party in Lee County, Florida, augments with every effort to present its principles to the people, and the movement accelerates in force. Because of this, the force of the *Press* at Fort Myers is concentrated on the citizens of Estero, and the Founder of Koreshanity in particular. The endeavor is to make a side issue in the campaign, by diverting attention from the principles and platform of the new party, to the columns of calumny in the *Press*. A recent charge is that Koreshanity lives on graft; and for that reason, we are quick to perceive evidences of graft in others. And more-

over, that the people of Estero are working for their own interests, and not at all for the interests of the people of Lee County. We doubt not that the publishers of the *Press* conduct their business for themselves alone, a small one though it may be. Koreshanity is supposed to live on graft because members on joining our orders turn over their property and funds to the Institution. It is curious to note that the same kind of graft existed nineteen hundred years ago. When converts were made to the Christian system, what was done with their property and income? Why, they went and sold their possessions, and brought the prices of the things sold and laid them at the Apostles' feet. They had all things common. It is for restoring this custom of the primitive Christian church that the Founder of Koreshanity is accused of existing on graft and making his "dupes" "cough up." It is really too bad that the Bible that has come down to us should contain so tangible evidences of the "monstrous practices" of the Apostles! What comfort is it to an editor, member of the church, to read the striking paragraphs in the Acts of the Apostles? Very little, especially when Koreshan Communism confronts him and completes the Apostolic parallel.

THE WILL of the majority in the last two presidential campaigns is not enough for Bryan; he would still have independence for the Filipinos. It would seem that the American people by ballot, and their Congress by enactment, had settled for the present the Philippine question. But Bryan suggests that he may bring it forward as an issue. In his home-coming it was one of the numerous scents in his breeze. The existence of the insurrection in Cuba may serve as an additional rebuke to Bryan and others who would have the Filipinos freed from the civilizing influences and power of the greatest nation in the world. The spread of revolt in Cuba may serve to lead many to reflect upon the wisdom of the American nation in bravely attempting to solve the problems of progress in the Philippines. Cuba is admittedly far more advanced than the many-tribed inhabitants of the Philippine archipelago. If a revolt so soon spreads in Cuba, what might be expected in the Philippines if the American Government were to withdraw from the East entirely? The Filipinos need to be saved from themselves, in the maintenance of peace, until sufficient progress has been made to insure independence.

WE NOTE the following from the pen of an editor: "Physically you are born from another being. Spiritually you must be born within yourself—spiritually you are your own mother. If you are a bad spiritual child it is you who are responsible for your offspring." If this were true it would prove to be an exception to the general and universal law of birth. The birth of the spirit is analogous to the birth of the flesh: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." A spiritual birth is from some spiritual sphere or womb of gestation. The Disciples were born of the spirit when the Holy Spirit entered into conjunction with their interiors; that is, they were baptized with spirits born from the higher sphere of being.



# The Open Court of Inquiry.

THE EDITOR.

## THE SOLAR FESTIVAL.

October Eighteenth Appropriately Celebrated  
by the People of Estero.

THE AUTUMNAL FESTIVITIES soon followed the home-coming of KORESH, the Founder of the Koreshan movement, and VICTORIA GRATIA, the Pre-Eminent of the Unity. After an absence of a few months in the North and East, they arrived at Estero on the evening of October 8, when they were tendered a fitting reception by our people. A beautiful feature of the evening was the parade in the light of the brightly burning flambeaux on the park grounds; after which, greetings were extended, and KORESH was presented with a beautiful golden eagle, which we specially mention in another paragraph.

There are reasons why October Eighteenth, 1906, will be long remembered by the people of Estero. Events which occurred just prior to the Solar Festival had stirred our hearts. The recent attack on the person of KORESH in the streets of Fort Myers, with the accompanying forms of persecution that are now being waged against him and his people, by one of the editors of the local press, tended to mould the sentiment of the day. It is now notable that a number of apparently independent lines of significant events and efforts converged to a focus in connection with the celebration, as we shall presently show.

This Festival was strikingly characterized by the eagle. Some weeks ago preparations began for a symbolic representation of the Imperial Eagle. The symbol consisted in the form in which the audience were seated at the morning service. The form was that of an eagle. About one month prior to the Solar Festival, in Rutherford, N. J., KORESH wrote "Armageddon: the Last Battle," the remarkable prose poem portraying the great conflict and victory under the eye of the Golden Eagle. Again, at the same time, without the least suggestion as to the other forms in which the eagle was to enter into the celebration, a subscriber and friend, Mr. F. E. White,

of Salem, Ohio, constructed and sent to Estero a beautiful golden eagle, which the Founder of Koreshanity highly appreciates. This was the eagle presented to KORESH on the evening of his home-coming.

Observe in the poem of the Golden Eagle the notes of conflict. Conflict was in the air when KORESH arrived from the North, as shown in the recent efforts made by the local press and others to turn the sentiment of the people of the county against us. Conflict was symbolized by Nature on the morning of October Eighteenth. Rain continued from dawn till noon. The meaning of this was very strikingly set forth in the beautiful response made by KORESH to the expressive address of Dr. Graves, the Mayor of Estero, in the dining hall, where all our people had assembled for the morning repast. In the spiritual degree rain signifies conflict and victory; but in the natural it means peace. Ultimate victory over every element of opposition was assured. Great encouragement was given our people by KORESH in his response. Thus the day began with the mental atmosphere in cheerful mood.

Following these paragraphs appears the complete program of the exercises of the day, as well as of the Evening Entertainment. On account of the inclement weather, the out-door early morning concert by the Estero Band and the Precession of the Imperial Eagle were abandoned; but the other portions of the program were carried out fully. The Imperial Eagle was a beautiful and appropriate symbol, representing in the arrangement of the viduals and groups of our people, the form of an eagle with wings outspread. The plan of this arrangement was conceived and expressed in detail by Bro. H. Stewart Bosanquet, who has conducted for a few years past, over a *nom de plume*, the department of Astrobiology in THE FLAMING SWORD.

The Musical Epic, composed entirely by Bro. H. Jay Morgan, of Estero, and referred to and described in the program, was greatly enjoyed by our people. Exceptional musical talent is unquestionably manifest in the compo-

sition, which was indeed commendable. The words of the masterful prose poem by KORESH, as they appear in type, cannot convey to the reader the force of expression displayed by VICTORIA GRATIA in the reading of it. This was the great distinctive feature of the day's exercises. The spirit of battle was in the voice of the Pre-Eminent, with inspiring notes of triumph in the end.

The militant strain was in the oration of KORESH. The church of this age has conspicuously engaged in conflict. The Christians were called soldiers of the cross. The Disciples on the evening of the betrayal were armed with swords, and one of them attempted to defend the Lord when made the object of attack by the mob. A stream of blood has flowed from the beginning of the dispensation until now, and will continue until sin is remitted in the coming great theocrasis.

KORESH explained why the church has been militant, and strikingly set forth the character of the ultimate victory in the establishment of the glorious Church Triumphant. Our people were advised to study the poem, "Armageddon: the Last Battle." It is grand and deep, and marvelous withal. We suggest that it be memorized, and thus treasured in the mind and heart. It is both inspiring and comforting. The morning service was full of the spirit of the poem, the exercises being beautiful and impressive.

## The Evening Entertainment.

The evening program was excellent, perhaps one of the very best ever arranged and rendered by the young people of our Community. We were pleased to see present quite a number of people from the immediate vicinity of Estero. They were made heartily welcome, and expressed themselves as having greatly enjoyed the evening. There was ample evidence of the effectiveness of the education and discipline of the young people and children of the Koreshan Unity. The music of the day and evening, both vocal and instrumental, was excellent.

Everybody was delighted with the "Fairies" in a pleasing and artistic lit-



tle drill; and very amusing was the appearance of the male quartette in costumes. That their appearance was appreciated, may be judged from the fact that they were twice enthusiastically encored. Very laughable also was the farce, "The Railway Matinee," as arranged and rendered by some of the girls and boys. A pleasing feature of the Evening Entertainment was the arrangement of the Art Hall like a summer garden. Numerous groups of people were seated at small tables; and during the progress of the exercises of the evening, refreshments were served to all.

We are pleased to note in connection with the Autumnal Festival, the home-coming of Sister Berthaldine, Matrona, and Sister Bertie M. Boomer, on the evening preceding the Eighteenth, after an absence of some weeks in the North and East. They were made very welcome, and their coming added to our enjoyment of the day. We are also pleased to note the visit of Mr. Henry N. Rahn, accompanied by his mother, and son, Mr. Claude Rahn, and Masters Roland Sander and George Danner, of Baltimore; also Mr. Frank Yaley of Apollo, Pa., and Mr. W. H. Case of Springfield, Mass. Mr. Rahn is our representative in Baltimore, and has done effective work in presenting the truth to the people of that city. In company with his mother, he left Estero for Baltimore on the morning of October 22, both being highly pleased with their visit. Mr. Claude Rahn, and Masters Roland and George remain as members of our Community. Mr. Frank Yaley has also returned to his home in Pennsylvania. We are also glad to note the arrival of Mr. and Mrs. S. Tackaberry, Mr. E. Benson Steele from Canada, and Mr. John C. Foote of Chicago, whom we are glad to welcome as permanent members to our home.

## PROGRAM OF THE SOLAR FESTIVAL.

Reveille, 6:30 a. m.

Band Concert on Mound in front of Dining Hall, 7:30 a. m.

Precessional of the Imperial Eagle.

Assembly of the Koreshan Ecclesia at Hall of Arts, 10:30 a. m.

1. Vocal Solo, "Palm Branches," *Faure*  
H. Carleton Case.

2. Musical Epic, in four parts, *H. J. Morgan*  
Orchestra.

This descriptive work is based on the Historical Poem that appeared in recent numbers of THE FLAMING SWORD. Part I describes the initial progress of Progressive Liberty. Part II elaborates on the period of Hengist and Horsa.

3. Armageddon: The Last Battle, (A Prose Poem) *Koresh*  
VICTORIA GRATIA KORESH.

4. Male Quartette, "Let the Words of my Mouth."

H. Carleton Case, H. Jay Morgan,  
Robert L. Graham, Jesse Putnam.

5. Musical Epic, Continued, *H. Jay Morgan*  
Orchestra.

Part III, Epoch of Magna Charta includes a description of scenic environment; the armed encampment; the abject figure of the monarch; the signature and the thanksgiving. Part IV dwells at length on the lapse of humanity into chaos; the rise of the Star of Hope, and concludes with a short finale.

6. Invocation, *Annis Knowles*  
Vesta Newcomb.

7. Vocal Solo, "The Holy City,"  
H. Carleton Case.

8. Oration, *KORESH*, Prime Counselor

9. Male Quartette, "America,"  
H. Carleton Case, H. Jay Morgan,  
Robert L. Graham, Jesse Putnam.

### Evening Entertainment, 7 p. m.

1. Male Quartette, "The Star Spangled Banner."

H. Carleton Case, H. Jay Morgan,  
Robert L. Graham, Jesse Putnam.

2. Music, - - - By the Orchestra

3. Recitation, "The New Church Organ,"  
Annie Ray Andrews.

4. Clarinet Solo, "Flower Song," *Lange*  
H. Jay Morgan.

5. The Fairies, - - -  
Rosalea McCready, Jewell McConnell,  
Eula Hussey, Elsie Lempke,  
Mildred Teed.

6. Music, - - - By the Orchestra

7. Vocal Solo, "Last Night," *Kjerulf*  
H. Carleton Case.

8. Recitation, "The Enchanted Shirt,"  
Goldie Webster.

9. Cornet Solo, "Rubenstein's Melody in F"  
Harrison B. Boomer.

10. Reading, - "A Spelling Trouble"  
Marguerite Borden.

11. Male Quartette, - - -

H. Carleton Case, H. Jay Morgan,  
Robert L. Graham, Jesse Putnam.

12. Music, - - - By the Orchestra

13. Farce, "A Railway Matinee," *Burdette*  
Characters:

Deaf Man, Ruth Wallace,  
Maiden Lady, Rosalea McCready,  
Stuttering Man, Eunice Hussey,  
Giggling Girl, Eula Hussey,  
Jovial Workman, Roy Acuff,  
Conductor, Roscoe Hussey.

14. Music, - - - By the Orchestra

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all classes in England. The great English author offers his ideas in answer to the question, "Are we becoming less religious?" He says:

"It appears to me that one fallacy runs through a great deal of the discussion of religion; that is, that any form of any ritual, including the ritual of going to a large stone building for the communion with the 'Great Unseen,' has any bearing upon true religion. The lesson which life has taught me is that it has none. I have known most admirable people who did these practices and I have known most wicked ones. Never yet have I known a person who was good because he went to church or evil because he did not. And yet such practices are taken as a test whether religion is waning or increasing. There is no relation between them. Here is my test of religion:

1. Is there a kinder and broader view of such subjects enabling all men of all creeds to live in amity and charity?
2. Are the criminal statistics better?
3. Are the drink returns better, showing that man is acquiring greater animal self-control?
4. Are the illegitimacy returns better, showing the same thing?
5. Is there more reading, more demand for lectures; more interest in science, showing that the mind is gaining upon the body?
6. Are the savings bank returns better, showing thrift and self-denial?
7. Are the trade returns better, showing better efficiency?
8. Are there more charitable institutions, and does man show more clearly his sense of duty to all the lower animals?

"Such practical tests as these, which do actually for the most part show progress, are worth more than the ritual observance which may or may not go with a good life.

"There is an aggressive form of religion calling itself dogmatic faith, which has done more harm to the human race than pestilence and famine. At its door must be laid not only all the blood-stained history of Mohammedanism, but all the murderous doings which have in turn disgraced every sect of Christianity. In the name of Christ, the Apostle of peace, this dreadful school of thought within a few centuries of his death, brought about such quarrels and such murders as had never been heard of in pagan days.

"Perhaps you say that even in these very words I myself show religious want of charity. But surely it is not so. If the Catholic finds the Pope, or the Anglican the bishop, or the nonconformist the minister a help upon his path, then in

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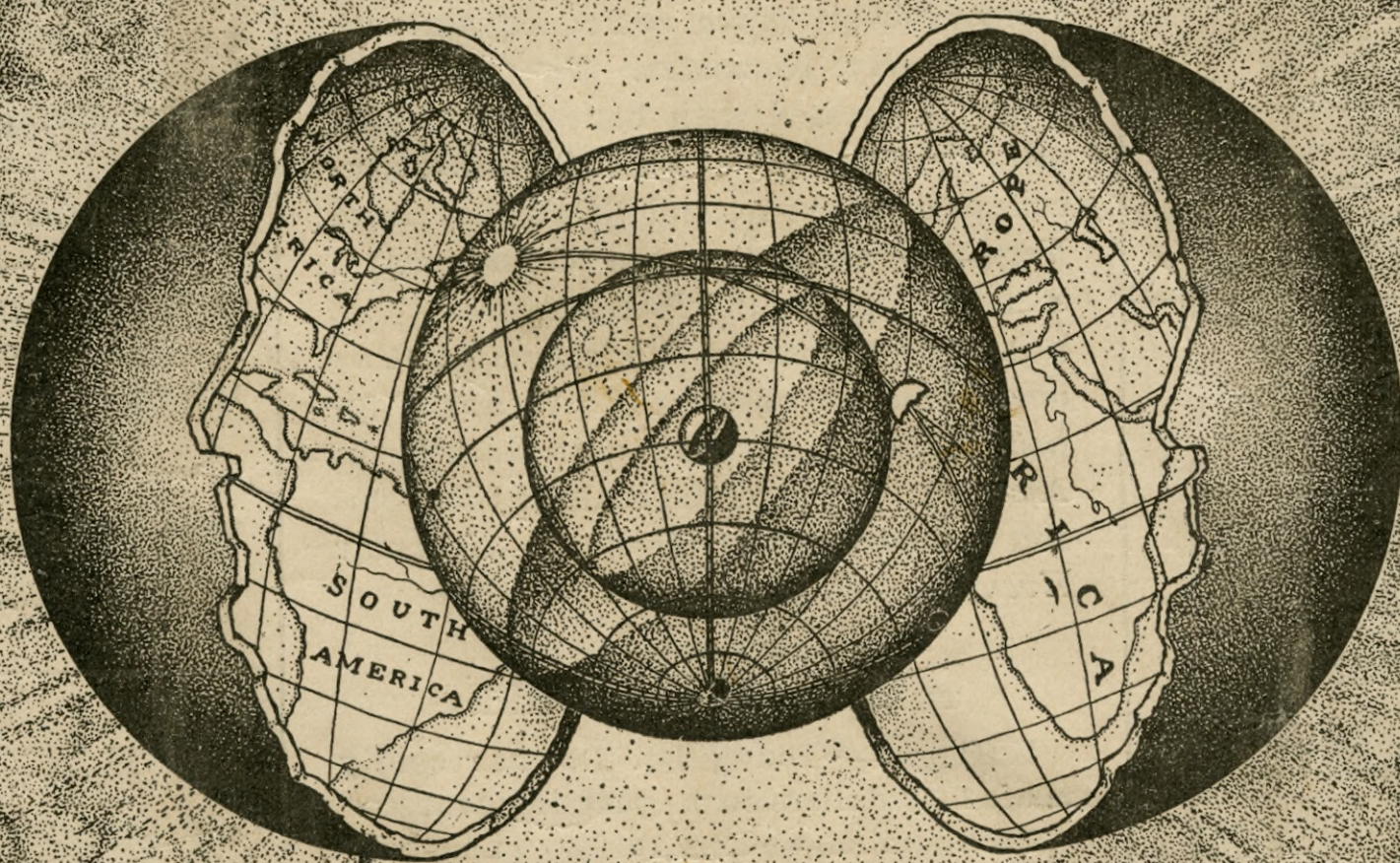
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